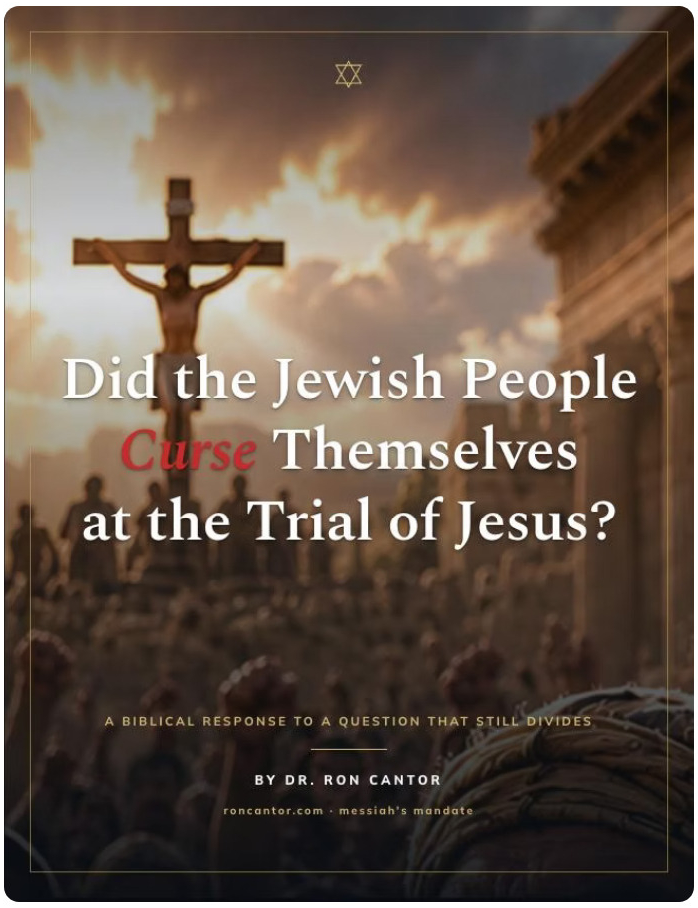
Ron Cantor · 2 days ago · 2 min read

Did the Jewish people curse themselves?



Recently, I received an email from a theologian and pastor—who shall remain unnamed, someone respected around the world—asking whether the Jewish people need to repent of the curse spoken just before the crucifixion before revival can come to Israel.

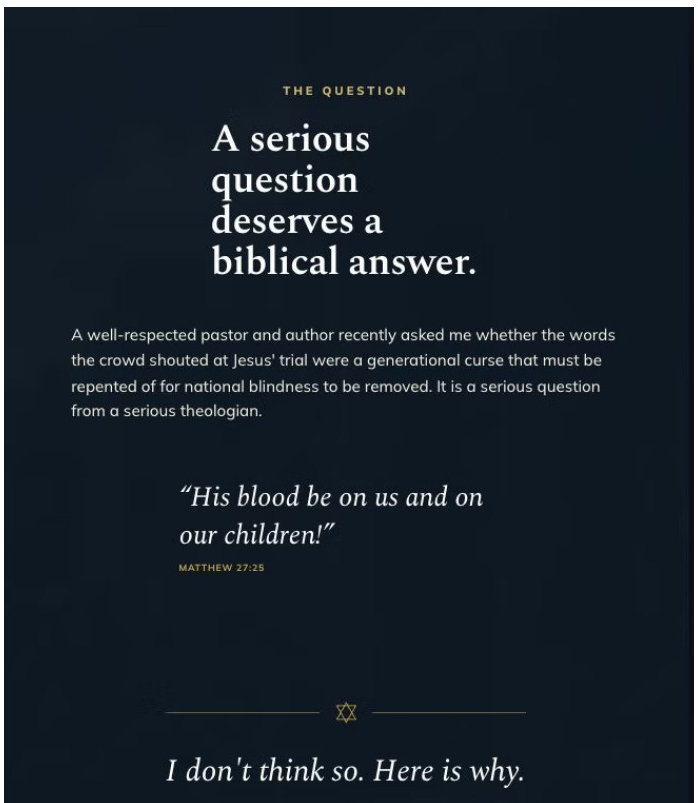
Matthew 27:25 — ***"His blood be on us and on our children"*** — has been one of the most weaponized verses in history. It's been used to justify centuries of antisemitism, from church-sanctioned pogroms to the Holocaust itself.

But is that what the text actually says?

Did the crowd in Jerusalem that day speak for all Jewish people, for all time?

This man wasn't asking from a bad motive at all—he longs to see revival among the Jewish people. So I began to research. Did Israel curse herself? Is unrepented guilt over that "curse" the primary thing holding back a national awakening?

Below is my answer. I didn't intend for it to become so extensive, but this is a question that deserves a real answer. And with the rising tide of antisemitism, this verse will no doubt continue to be used to stir up hatred against the Lord's people according to the flesh. Remember—*Jesus is not coming back for an antisemitic bride.*



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About Dr. Ron Cantor

Here is a little bit about me. I serve as President of Shelanu TV, the only 24.7, Hebrew language TV channel sharing the message of Yeshua.

I am a passionate advocate for Israel and desire to see the Body of Messiah have God's heart for the Jewish people. I hold a master's degree from King's University and a doctorate from Liberty University. My beautiful wife, Elana, and I live in Israel and have three amazing grown daughters.

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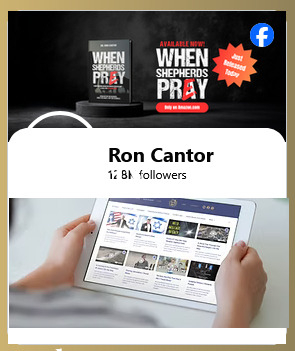

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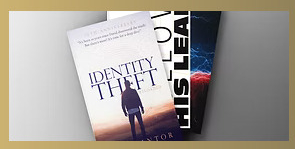

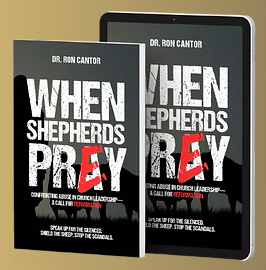

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PART ONE · THE CROWD

"The people" gathered were a tiny fraction of Israel.

Jerusalem was not a large city within its walls, and the crowd present at that precise moment was smaller still — a volatile mob whipped into a frenzy by the religious establishment.

~100

people, by a reasonable estimate — certainly no more than a few hundred.

> *We tend to freeze-frame that one scene and let it define an entire people.*

THE AM HA'ARETZ עַם הָאָרֶץ

Ordinary Jewish people adored him.

We forget the five thousand who followed him in the Galilee, the multitudes who came for healing and to hear him teach — the am ha'aretz, "the people of the land." Consider what the Gospels actually record. And understand, "they," "the crowd," "the people," in each passage are all Jewish!

- The great crowd (of Jews) heard him gladly — Greek hēdeōs, kin to the word for pleasure. MARK 12:37
- They pressed into every space to be near him — no room left even at the door. MARK 2:2
- Word spread across Galilee, Judea, Idumea, and beyond the Jordan. MARK 3:7–8
- The people hung on his words — *ekkremannymi*, literally suspended, riveted. LUKE 21:38
- His Jewish hearers recognized in him an authority that was simply absent among the scribes and Pharisees. MATTHEW 7:28–29
- On what is referred to as "Palm Sunday," it was common people who cried, "Hosanna to the Son of David!" MATTHEW 21:8–9
- In Yeshua's final days, his Jewish followers rose early just to hear him in the temple. LUKE 21:38
- Caiaphas and the Sanhedrin had to arrest Yeshua in secret — because the people adored him. They fear the reaction from the other Jews. LUKE 22:2

The religious establishment was his enemy. The *am ha'aretz* were his audience, his followers, and often his worshipers. That distinction matters enormously when we speak of collective guilt.

COLLECTIVE GUILT

The exception, not the rule.

It is easy to point to Achan, whose sin brought judgment on the whole camp. But collective punishment for individual sin is among Scripture's *rarest* patterns — not its norm, even under the Old Covenant.

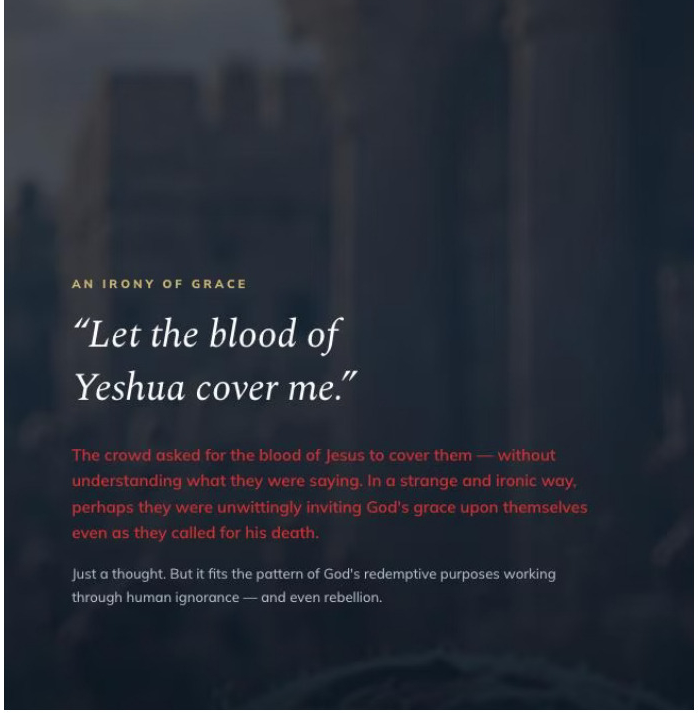
Aaron's sons (Lev. 10)	offered unauthorized fire — and only they were struck down.
Uzzah (2 Sam. 6)	reached out and touched the ark irreverently — and only he died.
Ananias & Sapphira (Acts 5)	lied to the Holy Spirit. The effect on the congregation was not judgment — it was the fear of the Lord.

> *To build a theology of generational curse on the words of a small, manipulated crowd is to take one of Scripture's rarest patterns and make it the governing principle for an entire people across two thousand years.*

And even if...

Even if one were to erroneously concede that the crowd's emotional outburst in MATTHEW 27:25 functioned as a legally binding spiritual covenant, biblical law dictates that such a consequence would have a strict expiration date. The Torah explicitly limits the generational transmission of communal iniquity, stating that God visits the sins of the fathers only "to the third and the fourth generation" (EXODUS 20:5). In plain English, it was temporary and would have expired 1900 years ago.

By stark contrast, Scripture frames God's covenantal mercy as enduring to *"a thousand generations"* (DEUTERONOMY 7:9) — a Hebrew idiom for infinity. Therefore, the Bible's own internal logic structurally weights grace over judgment by an immeasurable scale. Even under the flawed premise of an inherited curse, any theoretical consequence would have completely evaporated by the second century — for human words can never overrule the supreme boundaries of God's mercy, or the eternal, redemptive power of the cross.



AN IRONY OF GRACE

"Let the blood of Yeshua cover me."

The crowd asked for the blood of Jesus to cover them — without understanding what they were saying. In a strange and ironic way, perhaps they were unwittingly inviting God's grace upon themselves even as they called for his death.

Just a thought. But it fits the pattern of God's redemptive purposes working through human ignorance — and even rebellion.

FIFTY DAYS LATER · SHAVUOT

The Spirit fell on the same city.

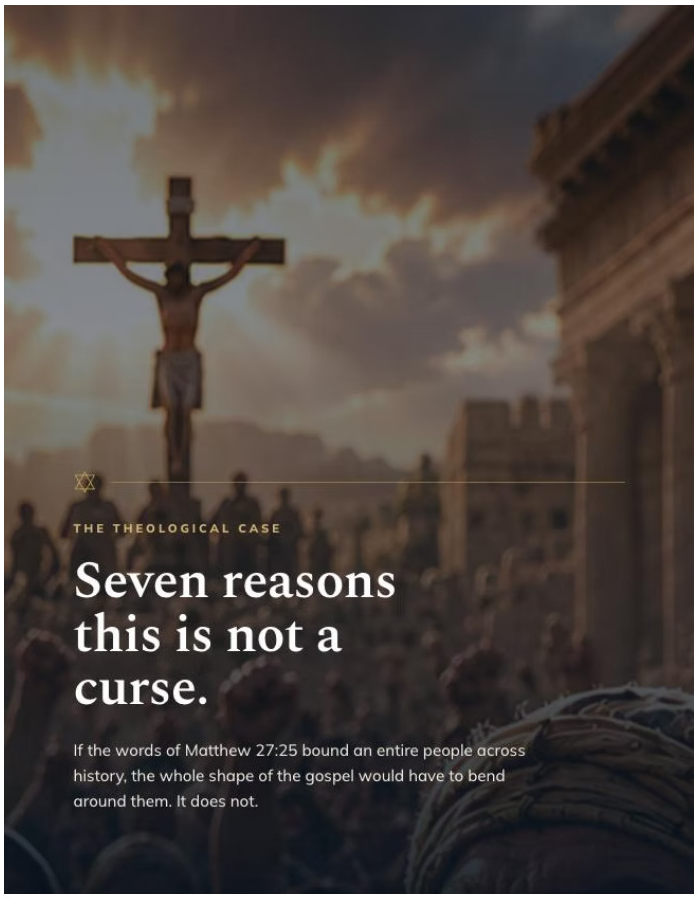
Roughly fifty days later, on the feast of Shavuot, the Spirit of God was poured out on the very city from which those words were uttered. Thousands of Jewish people repented and found salvation in Yeshua.

"Repent and be immersed, every one of you, in the name of Yeshua the Messiah for the forgiveness of your sins... The promise is for you and your children and for all who are far off."

ACTS 2:38–39

* *About three thousand Jewish people were added that day and were immersed in water.*

Peter makes **no mention** of a curse from weeks earlier. The promise, he says, is for them and their children. And if there is any moment in Scripture where we can be confident a man speaks under the direct inspiration of the Holy Spirit, it is Peter on the day of Shavuot.



THE THEOLOGICAL CASE

Seven reasons this is not a curse.

If the words of Matthew 27:25 bound an entire people across history, the whole shape of the gospel would have to bend around them. It does not.

THE SEVEN REASONS · I–IV

1 **Jesus himself preempted it from the cross.**

"Father, forgive them, for they do not know what they are doing" (LUKE 23:34). The One whose blood was called down was, in that very moment, interceding for those who called it down.

2 **Paul contradicts a permanent judicial rejection.**

ROMANS 11:25–29 could not be clearer — the hardening is partial and temporary, and "all Israel will be saved." Paul never once names a generational curse as an obstacle.

3 **The crowd did not speak for the nation.**

A volatile mob in a Roman courtyard had no covenantal authority to bind a people across generations. DEUTERONOMY's curses were ratified by the whole nation in a covenant ceremony. This was nothing like that.

4 Corporate repentance as a precondition adds to the gospel. ISAIAH and DANIEL did confess "we have sinned" for their people — but this was a manipulated mob, not a covenant act. There is no asterisk in the gospel for Jewish people (ROMANS 10:9–13).

THE SEVEN REASONS · V–VII

5 **"Blood guilt" fueled antisemitism, not revival.**

This theology was used for centuries to justify persecution and pogroms. The road to Auschwitz was paved in part by telling ordinary people the Jews had called down a curse on themselves. We must not walk that road again.

6 **God hardened Israel for a redemptive purpose.**

Paul says God hardened them to extend the time for the Gentiles to receive the gospel. Their stumbling became the world's riches (ROMANS 11:12). That is not a curse — it is a mystery of grace. Their suffering opened the door for salvation to the nations. They should be grateful, not hateful and judgmental.

7 **More Jewish people are coming to Jesus than ever.**

Since the late 1960s we have seen an unprecedented influx — many embracing Yeshua while continuing to live as Jews, just as Paul envisioned in ROMANS 11. If a curse were blocking Jewish salvation, we would expect the opposite.

> *The obstacle to Jewish salvation is the same as for anyone — unbelief. And the solution is the same — the proclaimed gospel and the unstoppable work of the Holy Spirit.*

THE END OF THE STORY

What about Zechariah 12:10?

"I will pour out on the house of David a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child."

ZECHARIAH 12:10

"On that day a fountain will be opened... to cleanse them from sin and impurity."

ZECHARIAH 13:1

- Notice what drives that moment — not a demand for corporate repentance as a precondition, but a sovereign outpouring of grace.
- God opens the fountain. God pours out the Spirit. **The mourning is the result of grace, not the prerequisite for it.**
- Israel's recognition that the one whom they have pierced was the long-awaited Jewish Messiah comes by revelation—the revelation comes by the Holy Spirit. God initiates this moment of grace in reconciliation.

That's the full breakdown—all 13 slides.

If this was helpful to you, the best thing you can do is **share it**. Here is a link so you can share it as a PDF. Copy these slides and post them on your own social media, send this email to a friend, or share the link below. **The more people who understand what this verse actually says—and doesn't say—the better equipped we are to push back against the antisemitism it's so often used to fuel.**

Thank you for reading, and for caring about this.

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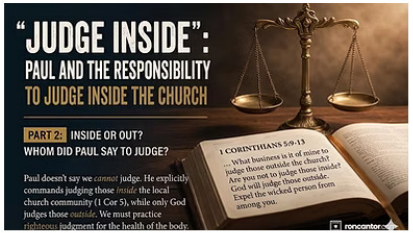

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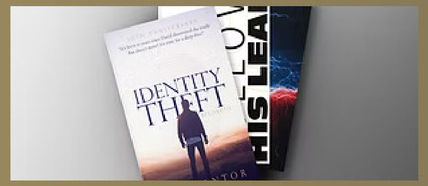

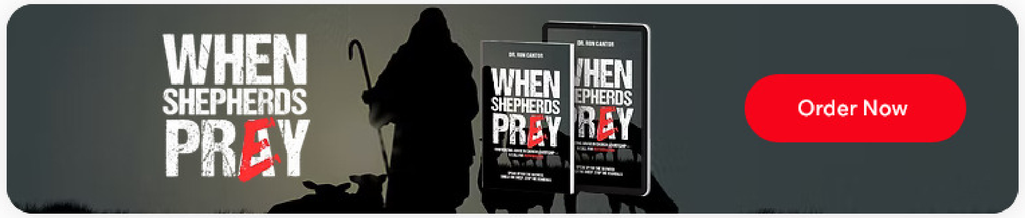

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